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chapter 33—his excellent summaries of the views of other men, his good sense and humor so frequently cropping out, his capacity for sympathy, the preface to this book, led us to expect a broader definition of “the mediaeval mind”, a discussion which would have thrown more light upon the rapidly changing society of the twelfth and thirteenth centuries, upon the dissatisfaction with the old conditions and the craving for new knowledge in many fields. He chose and has admirably accomplished a different task; and no student of things medieval can safely neglect this interpretation of the “mediaeval mind”.

DANA CARLETON MUNRO.

A History of Wales, from the Earliest Times to the Edwardian Conquest. By JOHN EDWARD LLOYD, M.A., Professor of History in the University College of North Wales, Bangor. In two volumes. (London and New York: Longmans, Green, and Company. 1911. Pp. xxiv, 1-356; vii, 357-816.)

It is a good while since the history of Wales has been treated on an extensive scale, and this fact alone would make the appearance of Mr. Lloyd's book a matter of some importance. For the past few decades have witnessed considerable activity in the investigation of the language and literature, the archaeology, and the general history of the principality, and some survey of the results has come to be highly desirable. But Mr. Lloyd has produced much more than a mere digest of information and opinion, useful as that would have been; he has written a comprehensive description of medieval Wales and a well-ordered narrative of its development. Beginning with remote matters of geology and ethnology he takes up with some fulness the history of Celtic and Roman Britain, the origins of British Christianity, the course and character of the Saxon conquest, and the relations of the Britons with the later Scandinavian vikings. Then follow extended descriptions of the topography of Wales and of its early legal institutions. Down to the time of the Norman Conquest the method of the book is, from the nature of the material, not so much consecutive narrative as discussion of movements and conditions. But from that point on, the ancient records being much more extensive, the author is able to trace in chronological course, and with much detail, the successive stages of the absorbingly interesting struggle between the Welsh and the English—a struggle which from one point of view meant the gradual loss of Welsh political independence, and from another meant the development of a kind of nationality within the principality. The endless petty quarrels of princes and feudal barons, by reason of which one generation in this turbulent period seems almost a repetition of every other, make the general course of the development somewhat hard to follow, and a compact survey of the whole, say in a final chapter, would have added to the clearness of the narrative, at least for the general reader. But Mr. Lloyd secures a kind of perspective by the device of introductory or closing paragraphs

in many of his chapters, in which he sets forth the salient facts of a period, or of a man's career, and comments on their significance. The details of his story are also managed with skill, and the actors in many cases are well individualized.

Mr. Lloyd's chief interest and his first-hand work seem to be mostly in the later portion of the book, beginning, perhaps, with the account of Welsh topography in chapter VIII. But the earlier chapters are also thoroughly competent and trustworthy. Dealing, as he does in them, very largely with debatable problems and with theories scarcely susceptible of proof, the author has often adopted the plan of presenting alternative opinions. Sometimes, as in the account of the palaeolithic climate (on p. 3) or the exposition of the opposed views of Rhys and Meyer concerning the origin of the Goidels in Wales (on p. 97 ff.), he does not take sides; but again, in dealing with the controversy of Zimmer and Williams on early Welsh Christianity (p. 105), he plants himself almost too squarely on the side of Dr. Williams. In nearly all such cases, however—I say “nearly”, because his statement of the theory of non-Aryan influence on Irish and Welsh syntax (p. 16) seems to me to be an exception—he makes the state of the question clear, and separates matters of fact or of general consent from matters of uncertain interpretation. His state of mind is on the whole so cautious that the reader is surprised, and by no means displeased, by an occasional flight of fancy like that on pages 14–15, where the long-barrow men are credited with an “appearance of mildness which it might not have been safe to presume upon”, and are compared to “the typical collier and *cisteddfodwr*, impulsive and wayward, but susceptible to the influences of music and religion”. Now and then, in the first part of the work, one would be glad of fuller treatment of the subject. Mr. Lloyd does not, in general, discuss problems there elaborately or make new contributions to their solution; and some matters of especial interest, like druidism, are scantily dealt with. The earlier chapters also suffer, in comparison with the later ones, from a disadvantage for which the author himself apologizes in his preface. They were written some time before the body of the book, and it proved practically difficult to bring them quite up to date. The reader is consequently disconcerted here and there by finding opinions stated in the text and retracted or qualified in the foot-notes (see pp. 29 and 30).

But I have mentioned what are mostly trifling defects in a book of high general quality and of much usefulness. Not the least of its excellences, I may add, is the breadth of its survey of all aspects of Welsh life and civilization. Account is steadily taken, for example, of literary material both Welsh and Latin, and both secular and ecclesiastical; and students of the literary history of Wales will find in the work numerous observations which concern them and some detailed discussions of value.

F. N. ROBINSON.